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VOL. IX.

CLINTON, MISS., THURSDAY, JULY 30, 1885.

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Integrity and Fidelity to the Cause of Christ.

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NO. 25

Poetry.

THE SLIGHTED GUEST.

He came to my door when the dawn was sweet,
On the hill-side green with the springing dew,
On the east of the purple hill,
His toil was dropping with spice and myrrh,
He had with the dew was wet;
He knocked, but I did not stir,
And I answered, "Nay, not yet."

"Not to above is nowhere a place for thee,
Till the place of the moon are made,
At noon, fair fountains and shade with me,
When, when I rest in the shade."

He came when the early dew was dried,
And the midday splendor fell!
A glory of gold on the high way side;
And clear as the tone of a bell,
Was the word I heard, as he gently knocked,
"Had then ready the place for me?"

"Not so," I cried, and the door I locked,
There is still no room for thee.

Four Guests, then seek I bid and spin,
Thee is much that must be done;
I'll set the time to let the in;
Return of the set of smalls.

Again in the twilight's solemn bough,
Was the secret of thy presence known,
My thoughts a low with a little bush,
And the rest of the gentle bough,
The bough on the late summer eve,
And I was with downy boughs, to meet
The bough which was in the bough.

Had then yet a place? Oh, soft the word,
As the Master designed to plead;
But I did not a word the previous Lord,
Though never so great my need:

"I am old, so weary," I saidly said,
"My strength is spent with care;
So weak I tell how the time has sped,
I have nothing but the boughs share,"
Miserably, slowly, he turned away,
The bough he boughs, the boughs.

He boughs still, in the bough day,
When he sought a place in vain.

For neither of moon, of moon at night,
In this small heart of mine,

Had been wish or will, for the Guest, whose
right

To his love was a right divine.

I rise in the midnight's solemn gloom,
I watch, I wait for the dawn;
A frost bough bright my spirit's bough,
For the Lord whom I love is gone,
The Lord I love I thought I boughed the way
He offered me boughs and light,
To the boughs in the boughs night.

Yet, wonderful pity and grace of God,
As I pour my soul in prayer,
The heaven boughs my heart is moved,
And again my Lord is there.

My bough service he did not seem,
Nor my boughs repeated shame,
And bough and peace to my soul are boughs
As I call on my mighty name.

And this, altho', is my urgent plea,
To the Savior I put aside;

In spite of myself, Lord, dwell with me;
Enter, possess, abide.

The plane, and the tall, and the strength I
gave
To the world with its fleeting dress,
Are dust in the balance, and this I crave,
To hold, to be held, by the Cross.

—Margaret E. Sangster.

Editorial.

As a moderate drinker you injure your health, you play with an assiduous fatal temptation, you lead others astray, and put your money and influence at the back of a most vice and destructive traffic. Can you afford to do that? —Prof. S. E. Foster, M. D.

One thing the revelations of vice in particular excites in London societies—conclusively—education is no remedy for sin. Let not Americans suppose that society can be preserved by education. Nothing short of the purifying influences of religion will save people from ruin.

We mentioned some weeks ago that the Episcopalians of New York city have determined upon *revival meetings* to begin this coming fall. Considerable preparations are now in progress. Several English clergymen are to come over and go into training to learn how to exhort after the American fashion. This is a noteworthy departure.

It is greatly to the discredit of England that she should have ever forced opium on China at the point of the bayonet. The shame is increased by the signing of a new treaty by the representatives of the two powers, on 18th inst. by which the interior of China is opened to the opium trade. Will not God judge this bloody nation?

The heirs at law of Stephen A. Douglas have recovered the fine property in Chicago given by the "Little Giant" to found a Baptist University. It was alleged by some brethren that our opposition to the arrangement grew out of prejudice against Tennessee. The same cannot be charged against

the company gets nothing, the Baptist denomination loses the gift and the Douglas heirs get a property worth several hundred thousand dollars.

Shine on! nor heed
Whether the object by reflected light
Return thy radiance or abolish it quite;
And though thou test from thy safe recess
Old friends bairn dim, like lamps in nescience,
Air,
Love them for what they are; nor love them less;
Beweis to thee they are not what they were
—Coleridge.

It is no pleasure to us to dwell on the short comings of the North as an offset to the bad in the South. We are far from being what we ought to be; but the fact is a Baptist institution that a legal authority have been given to it, than have the Trustees at Knoxville to turn over their property and endowment to the support of a Catholic school; or a county superintendent to turn over the common school fund to an Episcopal school. That this \$10,000 is a public fund, belonging to all the people alike, and that the State of Tennessee is only a trustee for the people, there seems to be no doubt.

The Campbellites are disturbed because a missionary sent to England has settled down as pastor of a hybrid congregation and is doing nothing to advance the doctrines of those who support him. The complaint is a just one. To our mind one could hardly be worse employed than in preaching Campbellism, but if he accepts money to do it well he ought to be honest, if he does hold bad doctrine.

Is it not the best of the signs that the temperance reform is taking strong hold in the South that such papers as the Times-Democrat should devote a leading article to it, and speak of it in a spirit of fairness, if not of friendliness? The Times says the fight goes on with the advantage on the side of prohibition.

These words occur in the conversation which Jesus held with his disciples in regard to his Messiahship, when it seems, contemplating his departure from the earth, he saw fit to refer to the important trust he was about to leave behind him. He says, "I give unto thee the keys of the kingdom of heaven." Hence he said unto them: "Did ye never read in the scriptures, 'The stone which the builders rejected, the same is become the head of the corner?' This is the Lord's doing, and it is marvelous in our eyes?" Therefore, I say unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

An important transfer is to take place. The key of interpretation is to be given to a class of men who will heed Christ's instruction, and will unfold the teachings of the prophets in regard to his Messiahship. With what authority does Jesus thus speak to these chief priests and Pharisees?

It had been prophesied that in the days of certain kings, referring to the time when the Old Testament dispensation, in which the chief priests and Pharisees figured so prominently, would pass away, the God of heaven would set up a kingdom which should never be destroyed, which we understand, refers to the New Testament dispensation. Alluding to this event, Paul says: "God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days—at the closing up of the old dispensation, spoken unto him in his Son, whom he appointed King of all things." And again, when he bringeth the first-born into the world, he saith, "Let all the angels of God worship him." But of the Son he saith, "Thy throne, O God, is forever and ever, the scepter of uprightness is the scepter of thy kingdom."

Jesus, the sovereign of the New Testament dispensation, which he calls the kingdom of heaven, contemplating his departure before earth, asked his disciples, "Who do men say that I am?" They said: "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." He said unto them, "But who say that ye think I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed unto thee, but my Father who is in heaven. And I, also, say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

Having obtained from Peter as spokesman for the disciples a full confession that he is the Christ, the Son of the living God, he spoke of the authority and power with which he was commissioned, and that was, to open the bottomless pit. This was a messenger sent from heaven, having the key, indicative of the authority and power with which he was commissioned; and that was, to open the bottomless pit, and this was to confine him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand and years should be fulfilled." From this we learn the nature and extent of his angel's commission,

Brother Robertson. The simple truth is, the arrangement was wrong. We quote as follows from the Reflector:

If the State cannot enact a law to give preference to a religious establishment, can a creature of the Legislature, as a Board of Trustees, constable or administrator of funds, be given preference to such an establishment? If the University is a Baptist institution, it is a religious establishment, and, as such, receives a benefit from public funds, which Methodist, Presbyterian and Catholic institutions do not receive. If it is not a Baptist institution, that is an end of the controversy. If it is a Baptist institution, the Trustees of West Tennessee College have no more right to claim the keys of the universe than have the Trustees at Knoxville to turn over their property and endowment to the support of a Catholic school; or a county superintendent to turn over the common school fund to an Episcopal school.

That this \$10,000 is a public fund, belonging to all the people alike, and that the State of Tennessee is only a trustee for the people, there seems to be no doubt.

The authority thus conferred is

also determined by the object for which it was conferred, or by the nature of the office assigned.

In Isaiah it is used to indicate the legal authority of Elizakim.

As the keys of the universe

says, "The key of the house of David will I lay upon his shoulder, so he shall stand, and he shall shut; and he shall shut, as none shall open," he implies the authority and control would be conferred upon Elizakim as king of the nation. This authority was determined by the nature of the kingly office, and was limited to the realm over which he was king ruled. All the authority that was given to him was that of the kingdom of God, and he held it in his hands, and he had the keys of the kingdom of God.

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Baptist Record

J. B. GAMRELL,
GEO. WHARTON,
W. S. PENICK,
EDITORS.

CLINTON, MISS.
Thursday, July 30, 1885.

Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

NOTES AND COMMENTS.

Dr. Edward Judson has gone to the Congo Valley in company with H. M. Stanley to inspect the great mission field recently opened to the Missionary Union.

A sheep may slip into a slough as well as swine. The difference is that the sheep dreads the fall, and specially rises from it, while it is a habit with the swine to be unclean, and to love the same conditions.

FLORIDA BAPTIST WITNESS.

A brother preacher requests us to inform him through the Record when Saul of Tarsus was converted in the sense of being regenerated, whether before or after he entered Damascus. Answer, we don't know, nor do we consider the question of sufficient importance to trouble to find out. We can't see any practical good that can result from its being answered either way. He was converted. That is all we care to know about it.—R. G. H.

Obedience and faith! The two grand pillars of the whole Christian system! Both reaching from earth to heaven, and therefore parallel; yet, as to us, whose sight falls short far this side the infinite, the space between them diminishes to nothingness, and they seem to incline to oneness. In spirit, they do thus incline; for faith leads to obedience, and obedience strengthens faith.—Dr. H. H. Tucker.

The Catholic Examiner says: there are ten thousand children of Protestant parents in this country attending Catholic schools. The Convention commenting on the statement says: "If so, there are some thousands of very foolish Protestant parents, for they must know that to give their children at the most impressionable period of their lives into the hands of monks, nuns, and priests, means the conversion of these children to the Catholic faith." Every bit true.

We heard numerous words of kindly mention of the hospitality of the good people of Aberdeen to the delegates of the Convention. The pastor and his people seem to vie with each other in caring for the creature wants of all who came. In the definition of a great man as given by the Senior Editor in response to the pastor's greeting, to be correct, there certainly were many distinguished guests in one of the points at least, namely, being good caterers.

The Junior desires to tender his sincere thanks to his fair and intelligent hostess at the Convention. In company with Dr. C. E. W. Dobbs, that most genial and scholarly preacher, who makes such a valuable addition to our working force in the state, we enjoyed the kindness and hospitality of Mrs. H. C. Little, and two men were never better treated. A good deal depends upon the company one is in. If not asking too much we would like to be assigned with the Dr. again.

The New Orleans Christian Advocate, in replying to a charge by Catholics that Protestantism is responsible for the London horrors, makes this reply: "When Romanism holds undisputed sway, and is not effected by contact with Protestantism, her immorality are enormous. Who compose the criminal classes of New Orleans? An investigation of their ecclesiastical affiliations might suggest the propriety of a little modesty on the part of our neighbor. Very aptly said, and we add that amid the reeking moral rotteness of Catholic Italy and Spain there is no Pall Mall Gazette to turn on the light. That makes a difference."

I know of so-called brethren who are living in my parish who have held membership so long, away in the country, that they have forgotten even when Sunday comes around. I heard of one of them who had been excusing his non-attendance on the ground of his being required to help his own feeble church in the country, being surprised to hear that his church had been dissolved eighteen months ago. He always had to help his own church, when solicited to do something for the Master's cause, and all the time it had dwindled to death and he didn't know it.—LANSING BURROWS, in Baptist Courier.

Here are some words from the Biblical Recorder which will apply quite as well to Baptists in the West as in the East: Our Associations begin week after next. Between this time and that, there will be hundreds of delegates appointed all over the State. These appointments are most important. They should be good, sensible brethren, men devoted to the progress of their denomination, and fully aware of the responsibilities of their position; men who are willing to patiently remain in the house, even when there is good preaching at the altar; men who believe that they meet, not merely for social and religious enjoyment, but to attend to the business and to form plans for the better carrying forward of the cause of the Master during the coming year; men who are prudent, yet progressive.

MISSISSIPPI BAPTIST STATE CONVENTION.

ABERDEEN, July 24.

FIRST DAY.

Through the courtesy of the city, the Convention held its meetings in the Court house, a large and commodious audience room, cool and pleasant for the sultry days of July.

At 10 o'clock Friday morning, the Convention was called to order by W. H. Hardy, the President.

Devotional exercises were led by Dr. C. E. W. Dobbs. Brethren Patton and Noffsinger were appointed a committee on credentials, and the Convention proceeded to organize.

The attendance, though not large, is fairly good. The known hospitality of Aberdeen has brought quite a number of ladies, and altogether the session promises to be a good one.

W. H. Hardy was elected President, H. F. Sproles, Recording Secretary, George S. Coleman Corresponding Secretary, and W. T. Ratliff Treasurer.

Rev. O. L. Hailey, pastor, extended a welcome to the Convention. The Convention was most cordially welcomed to the kind hospitality of the citizens of Aberdeen, the pastor making all feel at home.

At the request of the President, Eld. J. B. Gamrell, in a few fitly spoken words, responded to the welcome. There are supposed to be four marks of a great man: to weep well, to laugh well, to sleep well, to eat well. He felt confident from the looks of that body they would fully meet expectations on at least the three last marks.

Deasdale, of Columbus, and Elder C. S. Gardner, of Brownsville, Tenn., were received as messengers from the Tennessee State Convention. Elder O. F. Gregory as a messenger from the Carrollton Mission, N. O., Elder George Whithfield from the Foreign Mission Board. Elder J. F. Bolen State Lecturer for the Home Mission Board of the colored Baptists, was received and made a five minutes talk to the Convention.

President Hardy, in his usual eloquent and impressive style, delivered the opening address to the Convention. The address recommended the adoption of a plan for the endowment of the College, also that the Convention appoint a Central Board to take charge of all the work of the Convention in the State, and likewise a Secretary to act with this Board.

FRIDAY EVENING.
Brother J. H. Whitfield spoke in reference to the cause at Baton Rouge, urging its claims upon the Convention.

See'y. Ball spoke of the condition of affairs at Baton Rouge, and at his suggestion the matter was referred to the State Board.

After appointing the committees and arranging other preliminary matters, the Convention adjourned till half past eight at night, when they assembled to hear the Convention Sermon, by Elder R. A. Cohron, of Vicksburg.

FRIDAY NIGHT.

On Friday night the Convention assembled to hear the Introductory Sermon, preached by Elder R. A. Cohron.

Text: Matt. 22nd chapter, 20th verse. "Whose is this image and superscription?"

The speaker applied the text to Christians as bearing the image and superscription of the Master.

Very aptly said, and we add that amid the reeking moral rotteness of Catholic Italy and Spain there is no Pall Mall Gazette to turn on the light. That makes a difference.

SATURDAY MORNING.

Convention called to order by Pres't. Hardy.

MINISTERIAL EDUCATION.

The report of the Board of Ministerial Education was read by Elder A. V. Rowe. There is a small balance left in the treasury.

Brother Rowe urged the importance of this work. He told of the anxiety of the young men to get an education, some of them enduring great hardship to avail themselves of the opportunities offered for training themselves for usefulness. At times there had been no money in the treasury, and he had been compelled to call upon the young men to help themselves. Toward the last, the money came in freely. He had closed the work, out of debt and a small sum to start on for the next session.

On this report Brother Crawford spoke as follows:

The special work of the church is the support of the gospel ministry, whether in Ministerial Education, Home, or Foreign Missions. We want definiteness. We are the most indefinite people in the world.

The Convention united in singing "Nearer my God to thee."

STATE MISSIONS.

The report of the State Mission Board was read by Elder L. Ball, Secretary of State Missions.

While the number of missions

Eld. W. A. Mason spoke of Bro. Nelson's great work. On the scale then started, it was an experiment, which has proven a great success.

Look abroad over Mississippi and Louisiana. How many places of influence in these States are filled by men trained at the college. The education of young ministers at Mississippi College has been a grand work.

Elder W. H. Carroll desired to speak in favor of this work. How else could as little money be so well expended. No man can tell of the aspiration of the young men who desires an education. If we assist them with our prayers, our sympathy, our money, we shall be planting corn in good ground, which shall bring forth an hundred fold. You educate these young men to go out and preach the gospel in all lands. The gospel is what we need. "Earth has no sorrow that heaven cannot heal." So lift up every young man and give him a start in the work.

Elder H. F. Sproles spoke. One result that followed Bro. Nelson wherever he went, was that the people prayed, for more laborers. *Perhaps we do too little of this.* What did our Master mean when he said, "Pray ye the Lord of the Harvest that he send forth more laborers into the field?" He certainly did not mean that we must pray in order to interest Him in the work. In praying, we do not conquer his indisposition to do the thing asked; we bring ourselves into sympathy with his will.

When he said, "Pray ye the Lord of the harvest," he meant to excite their own heart to a proper interest in the work. The Lord does the calling, we ought to pray for laborers, and this awakens us. We need a revival in this spirit of prayer.

Elder J. H. Whitfield said: We want men who are called of God.

Deacon Brown, of Kosciusko, said: The matter with our brethren is not so much that they are ignorant, as that they do not want to know. Our brethren to less for this work than the sisters. He mentioned one lady of his church in limited circumstances who always gave five dollars for this purpose.

Pres. Webb said: It is generally thought that Ministerial Education is popular; but is it popular when only a few dollars are raised? We are not doing half of what we ought to do.

We carry on our work of this kind at less expense than any State in the Union.

We ought not only to pray for the Lord to send forth laborers, but we ought to pray for them after they are called; for they surely need prayers when struggling for an education. We ought furthermore to pray for those who instruct them. There are several objections made to Ministerial Education. A common one is that the young men after getting an education, do not come home to preach.

We ought to take a broader view than this. This is drying up our giving. We ought to educate these men for God and let them go everywhere. Besides we get as much back as we give. Again, we hear it said of a young man, he did not do as well as another young man who did not go to school. In reply to this, we only take the material and fit it for the work. We are not responsible for the material. We only want those called of God.

Elder R. E. Melvin said: If there is any question upon which we need revival it is this. The man who will work without prayer is a hypocrite. The world is dying for the gospel ministry. He speaks of the work in Mexico. They believe in Father, Son and Mother, a large territory without any preaching. Prayer without work is only half prayer.

Elder Jean Vane, of Macon, said: A little company of one hundred and twenty were praying, and a great blessing descended. He called on Brother Crawford to lead in the anxiety of the young men to get an education, some of them enduring great hardship to avail themselves of the opportunities offered for training themselves for usefulness.

At times there had been no money in the treasury, and he had been compelled to call upon the young men to help themselves. Toward the last, the money came in freely. He had closed the work, out of debt and a small sum to start on for the next session.

On Friday night the Convention assembled to hear the Introductory Sermon, preached by Elder R. A. Cohron.

Text: Matt. 22nd chapter, 20th verse. "Whose is this image and superscription?"

The speaker applied the text to Christians as bearing the image and superscription of the Master.

Very aptly said, and we add that amid the reeking moral rotteness of Catholic Italy and Spain there is no Pall Mall Gazette to turn on the light. That makes a difference.

SATURDAY MORNING.

Convention called to order by Pres't. Hardy.

MINISTERIAL EDUCATION.

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SATURDAY NIGHT.

MASS-MEETING

in behalf of Foreign Missions.

After the opening exercises, Eld. George Whitfield spoke as follows:

Those enterprises should be pressed the hardest which go the farthest. The gospel is the only hope of the heathen. They must go to the judgement. Death and hell will not wait.

The population of the world is 1,400 millions; about 150,000,000 will cover those nations where the gospel is preached to any extent:

STATE MISSIONS.

The report of the State Mission Board was read by Elder L. Ball, Secretary of State Missions.

While the number of missions

ries in the field this year was only ten, yet the work done, in proportion to the number of laborers, was never, perhaps, in the history of the Board more satisfactory.

At the beginning of the year the Board was burdened by a debt of about 2,600 dollars. This debt has been reduced to about one half that amount.

Some of the missionaries were employed for only a part of their time. All of them have been paid promptly, and the work in Vicksburg has so far progressed under the care of Brother Cohron, that it is now no longer dependent upon the Board, but able to carry on its own work.

The work, though necessarily curtailed on account of the debt, was still progressing steadily and we a people have reason to be thankful to God.

Elder E. E. King spoke in favor of the report. Many people have about the same idea of his work that they have of the foreign mission work. They have, perhaps, given a few dimes in the past, and when the recurring needs of work are presented to them are amazed. They thought the work was finished. The best truly is white, but the labors are few. This seems to be a great opportunity for doing good. See the progress in our State. Some new railroads cutting through her territory, and the new towns springing up like magic. These towns become centers of influence. Some of our larger towns, Greenville and Yazoo City, are entirely without Baptist preaching. We should remember the words of the Master, "Begin at Jerusalem." We should give the gospel to all parts, but we must begin here. We build up here, these fields will naturally send the gospel to other lands. To build up at home is to build up every other work of the Master in all fields.

4. Period of mental repose. Do the best that you can do and let the rest alone. This is the healthy state. This can not come without the others. "Earth has no sorrow that Jesus can not heal." There are several theories of gospel work among the heathen. One is to furnish the preacher with money with which to build schools, houses and to keep up the work of teaching and other things. Another is to give about half as much for this purpose. The third plan is to only give the missionary enough to support himself and he does nothing but preach.

Elder J. H. Whitfield spoke as follows:

He proclaimed himself a high church Baptist, in that he believed in the dignity and importance of the work of our churches. He cannot separate our great works; ministerial education, home missions, and foreign missions are all one work. I take no stock in that narrow-mindedness that picks out one work and lets all the rest alone.

He gave a part of his courting speech. He told the lady that he needed a woman to help him reach the heathen women, for the men cannot get access to them in China. He needed a woman to lead in the singing. He prevailed on her to go with him:

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Home Circle.

CONDUCTED BY
MRS. J. B. GAMBRELL.
MRS. E. H. WHARTON

Poetry.

SUSPICION SCANDAL.

"They say—'Ah! well, suppose they do. But can they prove the story true? Suspicion may arise from much. But, now, say, what of thought? Why count you persons among the 'they'? Who whisper what they do not say?"

"They say—'Well, then, suppose they do. But help to make the better world. No good can possibly come From telling what may be true. And it is not a nobler plan To speak of all the best you can."

"They say—'Well, if I don't tell you, Will need you tell the tale of woe? Will it be the latter wrong address. Or make one pair of sorrow less? Will the evening one restore? Helped with to gain and sin no more? But speak of good, or not at all."

Editorial.

Esthetic Religion.

"Good taste is never out of place anywhere. Like fact it may be made a useful handmaid of truth; but it can never become the mistress of truth."

"Some in their great admiration for what taste has accomplished have been inclined to exalt her above meekly, even to the giving of the chief seat in the synagogue." —X.

"It is not to be despised or ignored, but is to be used as the oil to the machinery, to lubricate some of the joints and hinges so that all unnecessary grating may be avoided. When, however, it is used to thwart the destined action of the machinery, it becomes offensive. Taste is one of the means of conducting worship is one thing, and arrogantly introducing taste to the subversion of religious rites is quite another."

"We have a pattern which no aestheticism can object to on the score of a lack of beauty, for 'He is the chiefest among ten thousand, and altogether lovely.' Some religiousists have sneered at and rejected him, as they saw, purely on the ground of his lack of comeliness; but the sneer and rejection were the results of the depravity which masked itself under a professed love for the beautiful. 'Oh,' said a dainty woman, clasping her bejeweled hands, 'our pastor spoke to-day of our dear Savior, a carpenter, shooting a plane, and it really shocked me. I can not bear such desecration of highly name. I am sure he must have been refined and lovely, and to speak of him as an artisan, as the son of Joseph, the carpenter, seemed to me really degrading.' 'But,' replied a friend, 'the Scriptures speak of him as the carpenter's son' and though it was his enemies who spoke thus of him, it was no charge of guilt; but the statement of a fact. He was subject to his parents until he began to be about thirty years of age, and they were poor, and Joseph was a carpenter.' The aesthetic follower (?) of Christ replied, 'Oh! I have always worshipped the beautiful in Christ, his gentleness, his tenderness, his sympathy, and I can not bear to hear anything said that will dispel the sweet illusion, or shatter the image of beauty and refinement that Christ is to me.' Does this woman's religion seem a farce, an exaggerated sentimentalism born of selfishness? We may not have to search far to find its count-part."

"I cannot bear to go among the poor, the afflicted, the unsanctified. It shocks my nerves and does violence to every feeling of refinement," said a professed Christian, and then she added, "I have too much sympathy to witness any sort of suffering." Undoubtedly she had too much sympathy with self; but there was little feeling in her heart for any one's suffering except her own. The Master's footprints mark the path that we should tread. Taste can never be our guide. He did not stop for the words of Martha, 'Lord, by this time he stinketh, for he hath been dead four days.' Lazarus was to be called back to life, and decay and the foul odors of the tomb were not to be counted an excuse for stopping the life-giving cry, 'Lazarus, come forth.' Does not guilt attach to the minister who, clad in his spotless linen and speckless broadcloth, passes by the low, profane drunkard, without a word of kindly warning, counting him too far gone in moral pitiability to deserve the notice of a "clergyman of such irreproachable reputation?" Shall bond slaves, purchased with the blood of Christ, refuse to pluck brands from the burning, for fear that some snub or ash may mar their immaculate appearance. What if some idle gazer should report that he had seen the minister or minister's wife in company with that miserable, degraded

wretch, whom every one despises? Would it matter what comments aestheticism made? The Master did not snub the sinful Magdalene. Ought his followers to draw their robes aside, fearing pollution, and let the abandoned ones go down deeper and deeper into the depths of sin and shame? Does some one say, "Such work is not to my taste?" Did taste ever see anything lovely in you oh, sinful soul? Was it not love that stooped and lifted you up, and clothed you in garments of righteousness that other hands wrought out for you?

A cultivated lady one said: "I believe I am a Christian. I want to join the church, but I want my baptism performed in a manner just to suit my taste. I want to go down in the water, and then I want the minister to pour a little water on my head. I think that would be very refined, very impressive." One not an aesthetic replied with this question, "How much obedience to Christ's commands would there be in that?" And there was no answer to that question.

Christianity is truly beautiful. There may be many beautiful ceremonies, much pageantry, and pomp in outward forms, and all may be taken for the exponents of religion, but it may have no Christ in it, and hence cannot be Christianity.

Self-denial does not appeal to the love of the beautiful, but it is one of the chief beauties in the system called Christianity, and obedience stands in the front rank. Hence the choice of what is pleasing to taste and refinement does not come within the line of Christian faithfulness. The choosing should be left to a higher power. Obedience is the part for fallen man, an unquestioning obedience, which asks only, "What wilt thou have me to do?" and then does cheerfully the first arm, no matter how menial or disagreeable.

It is right to worship God in beauty, but it must be the beauty of meekness. One cannot lead a life of holiness and close his heart against the cry of the poor and the sorrowing. There must be some rough places, and no Christian can shun them without shrinking duty. Was there anything tasteful and beautiful in the Christ when his great agony wrung drops of bloody sweat from his brow, as he bowed in dark Gethsemane? Could an atheist see beauty in the storm-crowned captive, whom the servants spit upon and smote with the palms of their hands in Pilate's bair? Would it not rather hide its gaze from those scenes, and shun to look upon the one "numbered with transgressors," dying between two malefactors, and close its ears to the fearful cry, 'My God, why hast thou forsaken me?' These scenes show only a part of the price of our ransom, yet they show it to be such a great price that they leave no room for the faithful heart to hesitate and object to any exalted service.

"I am afraid not, my dear. But he is in the hands of a good God, and you can ask Him to let him stay as long as possible."

"Hal," said the child, "won't you let me go and ask the minister to come and pray to God to let you live a little longer?"

"I reckon if you pray like you do some nights when I'm in bed, and you think I'm a sleep, it'll do."

"But I don't know much except now I lay me and 'Our Father'."

"Say 'Our Father,' like you do at home, with something else at the end."

With a tearful face the child kneeled down, regardless of her surroundings, and with folded hands and closed eyes, repeated simply and touchingly that beautiful prayer first used by our Savior; then she added sweetly, "Dear good Lord, I don't know how to ask you hard and strong like a minister; but I want you to let my dear brother live. It's so lonely when he's away; and I guess if he dies I'd like you to let me die too; for they won't be any one to take care of me and love me when he's gone. Amen."

The old gentleman had occasion to put his handkerchief to his eyes more than once during the child's prayer; but he kept close watch of the boy, who, when it was over, turned sadly to his sister, and said:

"Reckon you don't know that I am sorry for what I did yesterday."

The question was asked in a kindly tone by an old gentleman looking through a pair of gold rimmed spectacles at a young boy on a narrow cot bedstead in a hospital ward.

The boy looked up saying sadly: "I reckon there ain't nothin' to do now."

"It is so bad as that?"

"Doctors say I can't get well."

"Wouldn't you like me to send for some of your friends?"

"There ain't no one but my sister Alice, and I reckon she don't want to come."

"Why, don't she care for you?"

"Yes; but I struck her yesterday."

"Struck her? I am sorry to hear that."

"Yes, and I was sorry after I did it, for I never did that before; but I didn't tell her so. And when I went out and got my papers, I jumped for a car and slipped, and here I am; and the doctor says I'm going to die. I reckon I've always been pretty bad, and that I'll never see Alice when she dies; for she's good and kind, and she won't go where I'm going. You see I smoke, and swear, and go with bad boys; but she don't. You don't happen to be a minister? do you?"

"No. Would you like to see and talk to me?"

"I reckon it's to late for that. But I want some one to be kind to Alice, and some one that's good."

I reckon you look so. Would you mind going and telling her all about it after I'm gone? And tell her I'm sorry I hit her, and I'd never hit her again, if I wasn't going to die."

"Suppose I go and find her now," said the old gentleman. "She thing in her ear."

may be wondering where you are. Won't you like to see her?"

"Reckon I would, and you may go if you like."

After receiving directions for finding Alice, the old gentleman left; and the invalid boy closed his eyes wearily, only to open them suddenly on feeling a light touch on his cheek. It was the kiss of a little girl.

"You see I brought her sooner than you thought I would," said the old gentleman with a smile; "but I found her just outside your door."

"Tom Brady, told me all about it," said the girl, "and I came last night, but they wouldn't let me in. Won't you soon be well enough to come home again? It was an awful lonesome last night; and Mrs. Brady was cross because you had got hurt, and she was afraid she would lose her rent."

"Don't you believe they let me stay here with you till you got well? I've got a whole dollar that I've saved, and won't eat much."

"The poor boy, failing to swallow a sob, turned his head, that his sister might not see his distress; but she put down the basket she had brought on her arm, and leaning over him, with the tears in her eyes, said kindly: "Does it hurt very, very much, Hal?"

"It don't seem to hurt at all," said the boy; "but the doctor says I'm going to die."

Alice sprang up, and looked wildly at the old gentleman, as if in hopes he might contradict the boy, but he only answered her by rubbing his spectacles and lowering his eyes. "O Hal!" she cried, throwing her arms around the boy, "I love you so!"

Then she wept convulsively for a moment; when she controlled herself sufficiently to ask the old gentleman if he did not think the doctor could do something to make him well.

"As for Hal he loved his sister with a strong unchanging love that never varied, and the two simple childish prayers she had offered at his bedside became the sweetest memories of his life."

"I wonder you didn't hate me," he would say. "But o', suppose you hadn't come?" —Well Spring.

What am I Doing?

What am I doing in the matter of religion? This is the grand question, after all. Time is flying. Death, judgment and eternity are coming. And what am I about?

It matters little what I am thinking, feeling, wishing, meaning or intending. I must look at my doings. Now, what am I doing? Let me see.

What am I doing with my soul?

It will be lost or saved at last.

It will either be in heaven or in hell forever. Now, am I loosing it?

If I am the Bible tells me plainly it is my own fault. The Lord Jesus himself declares that a man may lose his own soul?" What am I doing?

What am I doing with my sins?

I am a great sinner, and have committed many sins. Unless these sins are all pardoned they will one day sink me into hell. But there is forgiveness provided for any sinner who repents and comes to Jesus Christ by faith. Full forgiveness is ready for me, if I will seek it in the right way. It is only "Believe and have"—"Ask and receive." Now, what am I doing?

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